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The American Missionary

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THE

AMERICAN MISSIONARY.

VOL. XLVII. OCTOBER, 1893. NO. 10.

American Missionary Association.

OUR ANNUAL MEETING.

The Forty-seventh Annual Meeting of the American Missionary Association will be held this year in Elgin, Ill., October 24th, 25th, 26th. The annual sermon will be preached by Rev. Nehemiah Boynton, of Boston, Mass. Full reports will be presented of the different parts of the work, and instructive and stirring addresses will be delivered by able speakers.

We anticipate a warm welcome from the friends in Elgin. The church in which we are invited to meet was early imbued with the anti-slavery spirit. One year before the organization of the Association, this church passed strong resolutions against slavery, and deprecating the sanctioning of slavery by missionary bodies. Throughout the anti-slavery struggle, its voice was warmly for the oppressed slave. Perhaps many of these early members have passed away, but their spirit remains in their descendants and successors, as we are assured by the cordial invitation given to the Association.

For the first time in many years, we have the prospect of carrying to our annual meeting a balance sheet showing a debt of about $45,000. We have, however, the gratification of knowing that this debt is not due to the loss of interest on the part of our constituents, for our donations at the close of the eleven months of the year are $8,129.53 more than for the corresponding months of the previous year. Nor is the debt due to the excess of expenditure, for this is less than last year. The debt comes from a great falling off in legacies. The obligations imposed upon us by declining to receive the aid of the Government for our Indian schools will seriously increase our burden unless the churches will rally to our aid by making up the deficit. If it were not for the extreme pressure in the finan-

cial world, we should confidently expect this, and even as it is, we hope that a special effort on the part of our friends will secure it.

Further particulars respecting membership, railroad facilities and entertainment, will be found on the last page of cover.

OUR ALASKA MISSION.

We are rejoiced to lay before our readers a full account of our Alaska mission up to June 5th. We are gratified to find that the health of our missionaries has been excellent, that their work has prospered, and that they look forward hopefully to the future. According to previous arrangements Mr. and Mrs. Lopp will enter the service of the Government, having charge of a reindeer station at Port Clarence. Mr. and Mrs. Thornton are thus left alone, but from the letter published and from other advices, we are assured that they are not cast down nor discouraged at the prospect of being thus alone.

We are glad to learn from our missionaries as well as from Dr. Sheldon Jackson, who has just returned, that the reindeer experiment has thus far proved a success, and promises ultimately to give to these needy Eskimos an adequate food supply and competent facilities for transportation.

THE AFRICAN CONGRESS.

Among the various Congresses that have given dignity and importance to the Columbian Exposition in Chicago, none has been more useful and interesting than the African Congress. The plan for it was broad, and in carrying it out an unusual array of varied talent was brought into requisition. The programme presents the names of more than a hundred individuals who appeared either by an address in person or by an essay. They represented the various nations of Europe, America and Africa, nearly all denominations of Christians, and the ranges of literary, scientific and professional vocations. Some of these have acquired widespread reputations for investigation. We may verify this remark by naming as among them such men as Major Pinto, Col. De Chaillé Long and Dr. Cust. There are others whose positions give weight to their opinions, as the Hon. Alfred Lee Ghait, Envoy Extraordinary and Minister Plenipotentiary from Belgium to the United States, and who was specially appointed by King Leopold to attend this Congress; Hon. James Johnson, Member of the Legislature of Lagos, Africa; Hon. John A. Kasson, LL.D., Member of the Berlin Conference of 1884; Rev. Josiah Tyler, author of "Forty Years among the Zulus," and Momulo Massaquoi, Prince of Jabacca, Liberia. The colored race of America was well and honorably represented. We

may name without disparagement to others, Frederick Douglass, the venerable Dr. Crummell and Bishops Arnett, Turner and Tanner. We are glad to state that of those who took active and useful part in the Congress, at least a dozen persons were, or are, connected with the American Missionary Association—indeed the remark was frequently made that the Congress seemed like a prolonged session of the Association. This article would be imperfect if it did not mention with warm commendation the Jubilee Singers, whose stirring songs enlivened the sessions of the Congress.

The credit of devising this large and well-arranged plan, and of carrying on the vast correspondence falls largely on Rev. J. E. Roy, D.D., the Chairman of the Congress, and Mr. Frederick Perry Noble, its Secretary. None but those who have had some experience in getting up similar though smaller conventions can appreciate the labor and the anxiety involved in bringing this African Congress to its ultimate and complete success.

PROGRESS IN AFRICA AND AMERICA.

The range of topics was wide. In geography, discovery and colonization, every part of the continent of Africa, its history, language, literature and sociology, from Egypt to the Cape, was canvassed. So, also, was the history and condition of the race in North America, and the Hon. J. M. Langston gave a picture of the Negro race in Latin America.

Gathering together the varied views and facts presented, the result is encouraging. Prince Massaquoi and others spoke hopefully of Liberia, and the carefully prepared paper of Mr. C. C. Adams gave assurance that in spite of some drawbacks, mistakes and crimes, the efforts of recent colonization in Africa by the European nations is a growing success. The status of the Negro in America was fully considered—his hindrances, his wants and his great advancement. Dr. Ward, of *The Independent*, read a vigorous paper on "What Reparation can America make to her Negroes?" demanding their full rights and immunities.

THE NEGRO PROBLEM.

Frederick Douglass made a good point in saying, "There is no Negro problem." He claims that the only problem is in the race prejudice of the whites. This is all true, and is a just vindication of the Negro, and yet when we consider that this prejudice must be overcome before he can live peacefully and prosperously beside his white neighbors, we can see that he and his friends have after all a "problem" to solve. That prejudice cannot be overcome by arms or argument, for prejudice is invincible against both. It can only be done by the black man's lifting himself up to the level of his white neighbors in property, intelligence and character. The solution will require time and patience, and the Negro and his friends are now working wisely and successfully to that end. Let them not be

deterred by chimerical schemes, but toil on trusting in God and in the ultimate good sense and justice of mankind.

AFRICA OR AMERICA.

The discussion that evolved more feeling than any other was on the question : Shall the Negro remain here or go to Africa ? The point was ably argued on both sides, but the unmistakable sense of the Congress was against African deportation. If anyone is disposed to revive the exploded scheme for transporting these people to Africa, he will not only have to consider the difficulty almost insuperable of carrying them thither, but the still more insuperable one of gaining their consent to go.

The whole thing lies in a nutshell : These Negroes cannot and will not *all* go to Africa ; many of them can and will go as missionaries, teachers and colonists, and will prove themselves to be the heaven-appointed bearers of the Gospel to the land of their fathers. This can be done with violence to none and by joyful consecration in many.

HOW MUCH SHALL THE NEGRO BE EDUCATED?

Three answers are given to this question in the South. The first is that he should not be educated at all, for it would lift him above his station. The second is, that he should have education enough to make him a better servant, laborer or mechanic. The third, held by the few more liberal-minded Southern people, is that he should be educated as the white man is, for he *is* a man and must be prepared for all his duties and responsibilities to his country, the world and to God.

In the North, this latter view receives well-nigh universal consent theoretically, but much difference exists as to its practical application. Just now the strong drift is toward industrial education. This feature is incorporated in the schools of the American Missionary Association, and in other schools.

Normal training is also recognized as essential in preparing the great army of teachers needed for the training of this people, and the necessity of great improvement in the educational and moral character of the Negro ministers is obvious, and schools for this purpose are universally approved. This is attained in part by inviting colored ministers now in charge of parishes to attend classes for Bible instruction in the schools ; this, together with the training of young colored students in the English Bible, is thought by some of the friends of the Negro to meet the wants of the people in this respect. In general the higher education of the Negro is not earnestly advocated—the industries, the normal school and the English Bible are thought to be sufficient.

Here we enter our protest. Yes, the industries, the normal school and the English Bible by all means. The masses of this race, as of all other

races, must have these advantages—the black as well as the white. But these are not sufficient for any race. The whole question turns on what the Negro is to make of himself, and what his friends are to help him to become. If the Negroes in America are to regard themselves, and we are to regard them, as an inferior race—if they are not to stand on the same plane as the whites, either in church or state, then this view is right. But if they are ultimately to take their places as men, as citizens and Christians, with the responsibilities and privileges of the white race, they must have equally the advantages for taking the position which the white race enjoys.

The colored people are becoming possessed of property, and if one of them needs to call a physician into his family he will not employ a black practitioner if it is well understood that the doctors of the black race are not as well educated and as skillful as those of the white race. So in the case of the lawyer and the minister, and so also in political life. We well remember when, in the early reconstruction days, the ignorant Negroes ruled only to ruin in the legislatures of South Carolina and Louisiana, and to-day that fearful experience is still the stock argument against giving the Negro his political rights ; and if he is always to be kept down to a low level, the argument will always hold good. Nor is it sufficient that he should be made only a little more competent for these public duties. A race that *is* inferior in attainments, and that can show none, or only a few examples of persons qualified to take an equal place in deliberative assemblies and in courts of justice, will be looked down upon by others, and be themselves permanently discouraged. And it will be still worse if while they are thus disqualified they clamor for positions merely because they are black. Fitness for a position is the only claim for that position.

The same argument holds with even more force in regard to their ministers and churches. The measure of education which these people are receiving opens a new world of reading and thinking. Present superstitions will be shaken and skepticism or indifference will take their place, unless an educated minister can appear as the Shekinah to lead this people through the wilderness. If their spiritual leaders are known to them to be inferior in attainments, they cannot command confidence, and will be incompetent to lead.

The only true ground to take—the only one sanctioned by the Constitution and by Christianity—is that the Negroes are men and are entitled to equal rights in church and state, and that they must be prepared for the exercise of those rights. Nor is it enough that a few sporadic instances of higher attainment should be paraded as prodigies on exhibition, but as many as possible should be helped forward to take their places in a modest but manly way along with the race now more favored. The white race has already twenty centuries the start, and the only honorable course it can take is to encourage and help

upward its less fortunate brethren—especially has the Christian church a paramount duty in this respect. Its glorious Leader lifted our ancestors out of degradation, and we are His true followers only as we strive to lift up others out of the pit from which we ourselves were taken.

GOOD READING.

The "Items from the Field," as given in other pages of the magazine, are as varied as they are interesting. The financial pressure, which pervades the North and brings distress to so many, sweeps through the South intensifying the poverty of the utterly poor. It cripples our churches, for the people have no means to aid in the support of the pastors, and it brings absolute suffering to many families. In the midst of it all, however, the blessing of God rests in unusual power upon the churches, and revivals and conversions are reported in many of them. We commend to our readers the pages giving the "Items from the Field."

DR. POND.

The article in this magazine from Dr. Pond is remarkable. Never was he in closer straits, but never has he shown more cheerful faith or a greater spirit of self-denial. We give an extract from his letter (not intended for publication) accompanying the report of his work:

"I have never been in quite so tight a pinch as now. But all bills are provided for except salaries, and most of these, also, I hope. My own will be the last one paid, and if I can come through with all paid except mine I shall be ready to shout hallelujah. I hate to pinch other people, as some of our workers will be pinched if the salaries cannot be paid. I don't mind so much the being pinched myself. I *know* then just how much or how little it hurts."

HELP THE MOUNTAIN WHITES.

BY J. M. LORD.

Along our Southern land,
Where hills rise rich and grand
By slaves ne'er trod,
Most needy souls are found,
And darkened minds abound;
What seed can sow this ground?
The word of God.

This seed will grow at length,
And show its mighty strength,
If sown in love;
This tells of truth and right;
This pours on darkness, light;
This gives the blind their sight,
And lifts above.

In every part that land
Asks for our helping hand
To learn of God;
And who can helpers be?
Who souls in bondage free,
And help the blind to see
The path Christ trod?

Great Ruler of our land,
With loving heart and hand,
On Thee we call;
Thy truth give all men here;
Thy might to all appear;
Thy name may all men fear;
Thy love bless all.

THE SOUTH.

ITEMS FROM THE FIELD.

SPIRITUAL BLESSINGS—TEMPORAL POVERTY.

Meridian, Miss.—Our work this month has the especial presence of the grace of God upon us in the coming in of precious souls into the kingdom. The church is made alive by this shower of grace, and we do indeed thank God for this outpouring of his spirit.

McLeansville, N. C.—We began meetings at the Second Church the second Sabbath in August and continued them one week, during which time there were thirty-one conversions, and twenty-seven of this number have applied for membership and will be received into the church. There were others who had grown cold and wandered away, who were quickened by the Holy Spirit and returned to the church. Most of the converts were grown young men and women.

Marietta, Ga.—This has been a month of much spiritual blessing. We have realized the presence of the Holy Spirit more than at any other time since I have been here. I am more and more convinced that our people are developing spiritually. We are assured from time to time by members and friends of our church that they realize a great loss when they by any means fail to attend Sabbath services.

Anniston, Ala.—The Lord has blessed us. The church has been quickened, and fourteen have commenced a new life. Six will unite with us Sunday.

Talladega, Ala.—We were in the midst of our revival when I wrote last and my report was incomplete. We had thirty-four converts, and I think not less than twenty-five of these persons will unite with us. The church was also greatly revived, and many of the older members renewed their covenant with Christ and the church.

Birmingham, Ala.—Many of our people have been out of work, and there is much suffering among the poor throughout the city. Several of our most substantial church members have been obliged to leave the city in search of work, and others who have remained are without anything to do. It will be impossible for our church members, for a few weeks at least, to pay pastor's salary and keep up the other expenses of the church.

Nashville, Tenn. (Jackson St. Church).—The church is considering how it can best render assistance to the needy during the coming winter, which we fear will bring much suffering. The prayer-meeting is kept up, the attendance upon Sunday-school has been encouraging, and the attendance upon the forenoon service of the church has been especially gratifying during the hot season. Our ladies' missionary union is growing in numbers and interest. We are planning a campaign for the fall and winter.

Belle Place, La.—We have added ten members to the church since the 1st of July, and thirty-three since the 1st of June. Others are anxiously seeking for peace.

New Orleans, La. (Central Church).—The people are learning to give more toward aiding the church. Their spiritual life has been quickened. It is certainly a grand sight to see ten or fifteen young men consecrated to the service of their Lord and Master start every Sunday evening about five o'clock from our church to go out upon the highways to seek the lost. Usually they succeed in bringing in quite a number, and almost every Sunday we have the pleasure of seeing some soul born into the kingdom of God. The influence of this work touches every member of the church and begets in all a spirit of service in behalf of the Master.

Troy, N. C.—I have been made to rejoice by the words of one of our poor, faithful, hard-working brothers, who has a large family. He said: "I know it is hard for us colored people to live here, but there is one thing that has troubled me a great deal of late. The Northern people have given us more than we have ever realized in schools and churches. I have always given something, though very little. I don't know as I am able to do much better than I have done in the way of giving, but when I look at what I have received and what I have given, the amount I have given seems as nothing. I am an old man now, but the remainder of my life shall be spent in learning more about Christ and giving more to the work of the A. M. A."

Fort Payne, Ala.—During this month we have had a very hopeful revival. The church has been quickened spiritually and souls have been converted. The two who joined our church this month were from our Sunday-school. The young people seem to love our church. The prayer-meetings have been better attended, and more hopeful and interesting than ever before.

Dudley, N. C.—Notwithstanding the intensely hot weather, we have been very much encouraged to find most of our members not giving way to feelings, as is often the case, and house themselves on the Sabbath. I have stood in the pulpit preaching to a full house when the thermometer registered 120°. The ladies' prayer-meeting is a strong support to me. They are doing much good not only through their meeting, but in the missionary work they have engaged in, going in and out among the worldly, talking and praying with them. We are all looking forward to the ingathering of many souls in the near future.

Ironaton, Ala.—Hard times at Ironaton. A good many cannot get work to do. No money has been paid in two months. The works are expected to shut down for a time. I thank you for the month's vacation I spent it in the country, twenty miles from the railway station. There are some good people out there, but their children are growing up in ignorance. Some grown people have never seen a train. I preached to

them once and gave several talks. The rest enables me to enter upon the work with new vigor.

Charleston, S. C. (Plymouth Church).—During the past few weeks we have lost five of our church members, among them Rev. J. A. Berney, who for many years has been known as assistant pastor of Plymouth. He was eighty years old. The others were faithful sisters, whose hearts were in the work and whose desire was for the prosperity of Zion. We shall miss them. One young man joined during the past month and a young woman will come in with us in September.

Washington, D. C.—The Alley Mission work, the kindergarten, the sewing-school, together with the other benevolences of the church will probably be taken up by the first of October. One of the girls from the Alley Mission was happily converted a week ago. She was in attendance on a Bible reading in our church on the subject, "The Bible's description of a lost soul." At the close of the service she was found with bowed head bitterly crying, and when asked the cause of her anguish, she said, the minister was preaching about her. We gathered around her, and with open Bible showed how Christ came to seek and to save the lost. She wanted a Saviour, exercised faith and was saved.

Jonesboro, Tenn.—I spent July 29th and 30th in the country. I find that the work of the Association is greatly needed through this entire part of the country. Country people are wanting to move in town or near by, so they can get their children in our school. If all send who talk of sending, we shall not have room for them.

Wilmington, N. C.—The hard times which seem to have reached every part of the country are keenly felt by the colored people of the city. Many families can with difficulty keep starvation from their doors. One poor woman was obliged to sell a part of her furniture that she might be able to keep what she absolutely needed. Her husband had mortgaged all that she had, and would not pay the debt. The man whom he owed was about to sell all to get his money.

Thibodeaux, La.—The people here, many of them, are in a suffering condition. The banks have all shut down, and the planters and business-men are handling little or no money. Many of the large rice or corn-crops are lying in the fields ungathered because the planters cannot pay their laborers. We are doing nothing toward our church building. The people have no money, and can pay nothing towards pastor's salary or building. I am still holding services in my private room.

Woodville, Ga.—Rain, bad roads, sickness, death and hard times tried our faith this summer. Woodville is very sickly just now. We buried six Sunday-school children in less than three months. The storm dug up two large trees by the roots, leaving only one tree standing near the parsonage. None of our buildings was damaged. The mother of one of our

members was drowned in the Savannah River. She had a baby tied to her back. Another member's house fell, but he and his family were saved.

Some of our mountain brethren are holding meetings near us. What times they have in their way. Their preachers think for themselves. They "do not want the holy Bible contaminated by commentators who are of great *larning*. Moses in the ark is like a sinner in sin, he cannot get out, but the Holy Spirit must get him out. He, like the sinner, is exposed to danger and to death, and when the ark is opened he can't hélp himself, but the minister (who is the sister) must call the church to nurse him. The serpent in the wilderness was made of copper, air and brass, to represent God the Father, God the Son, and God the Holy Ghost, because the sinner is saved by all these three."

Last evening two preachers preached at the same time for a little while when the meeting was in full blast. One woman sprang to her feet and danced and shouted until exhausted.

As schools increase, terms lengthen, and the workers of the American Missionary Association multiply, these conditions will pass away for a better system. May it please the great Head of the church to send the means to our Association that into these fields may be sent more laborers.

WORK IN AFRICA AND IN AMERICA.

MRS. T. N. CHASE.

Little Sammy, a black boy baby, first opened his eyes in the interior of Africa about thirty years ago. He was left an orphan very young, and by the time he was ten had drifted into a mission station on the Junk River of the West Coast. The earnest missionary, anxious to have more done for his charge than could be done in Africa, arranged with friends in America to educate ten of his bright boys. He picked out our Sammy as one of the ten. The little fellows started for America on May-day of 1873 as steerage passengers in the captain's care, yet they seldom saw the captain, and when they did he would say, "These poor Africans are going to die in that cold country where I'm taking them." When the passengers were eating in the cabin they would wait around for the scraps they left. They had many a squabble over a bowl of scraps, and eagerly devoured everything except what had had mustard on it. After a forty days' voyage they landed in New York. All the passengers went off, and no one said a word to them about when or where they would go. One day they went out to a store and asked for a drink of water. There was ice floating in it, and one of the little fellows took it out supposing it was glass. Then as he tried to drink he stopped, saying, "Daddie, that water, he burn."

Each boy tried it and said the same thing. After waiting wearily about the ship three days a man came for them and took them to the school, which was also to be their home.

In nine years our Samuel was graduated from his class of eleven in which he ranked fourth. He then took a two years' theological course, and in twelve years from the time he left Africa a half-naked heathen he was back again in his native land a cultivated Christian. He at once became missionary pastor of a church in Monrovia, the capital of Liberia. His search for a wife I will give in his own words: "I so much needed a wife in my work that I decided to visit America in search of one. But before I started Providence opened a way whereby a fair maid was placed nearer me. A new United States Minister and Consul-General arrived in Liberia about this time, bringing his wife with him and a young lady as her companion. I was very glad to meet the Consul in my benighted land and still gladder to meet the young lady. But she would not accept my hand, for she was far away from her parents, and was strictly bidden not to marry abroad. I told her I was willing to go to her country and to do anything to gain her heart. So she consented to be my wife in America but not in Africa. But before I could get ready to start, the Consul died, and as I was then the Vice-Consul the arduous duties of his office fell upon me. The responsibility was great, especially for a man young as I was. I held the position ten months until a new Consul arrived. During the time, I had shipped the Consul's widow and son and the lady to whom I was engaged to America. She, the only girl I had ever loved, was now in her own country before me. Of course my heart was in America. Time could not fly fast enough. Money was no object, for I was making money. Uncle Sam was paying me well. So as soon as I could I laid aside the service of the United States and of preaching twice every Sunday, and set sail for America, glad all the way. After our marriage the question came up whether we should return to Africa. At last I consented to follow her wishes and remain for the present in North Carolina. I was willing to make 'her people my people,' and believed fully that God who had led me in such a plain path would lead me to the end. I was soon called to a pastorate, and within a year asked to take charge of a large school also. I knew I was not competent to be principal of such a school, but I wanted to work for Africa in America. I am cosmopolitan for the sake of Africa."

In 1892 he left the too arduous work of school and church in North Carolina for an A. M. A. church in Alabama, where he hopes to remain only till he sees the way clear and plain for his return to his native land.

Here is a native African serving acceptably a city church, having been principal of a State Normal School, acting Consul in Liberia, and having saved by his own energy and thrift several thousand dollars, and yet only thirty years of age.

THE YEAR AT HOWARD UNIVERSITY.

REV. J. L. EWELL, WASHINGTON, D. C.

No one can learn the history of some of our students for the ministry and not become deeply interested in them. A—— had a bad father, who hated all schools and churches, and would have flogged him if he had known of his going to school; but his mother was a Christian, and she used to send her boy to school after the father had gone off into the field. By and by he earned a little money and went to that excellent institution, Storer College, until it was spent; then he went out and earned a little more, and then went back to school and at last found his way into our Theological Seminary. Now he tends fires in the city and "tidies parlors" to pay his way.

B—— is a choice scholar, but he does not know his exact age. He is from a far-away island of the West Indies, where parents do not tell their children when they were born lest "they should think themselves men too soon."

C—— deserves special respect for his refinement and Christian manliness, because he comes out of a hovel where he never heard a prayer or a blessing, and, as I infer from what he has told me, used to be called in to squat down with others on the floor and eat out of a common dish, and when he had eaten he would get up and go—very much as dogs and cats do.

D—— pays his way and supports his wife and child by doing very hard work in the early morning as janitor in a police station. His neat little parlor is adorned with prints of Hoffman's "Christ among the Doctors" and Munkacsy's "Christ before Pilate." When I praised his good taste on a recent call he said that he always made it a rule to have good pictures or none.

E—— "waits" in a great hotel summers, where there is any amount of drinking at the table and the bar, but the Lord has kept him, in the midst of temptation, and he is one of our most faithful and warm-hearted Christians. One day a commercial traveller, who is not a Christian man, took him out to a book store and bought him three valuable books that he needed in his studies. God bless that man.

I would like to introduce my readers to many others of our beloved students. Visit us and we will do so. During the year the Dean has made several brief trips to institutions that might possibly afford us students, and called upon graduates, by the way, who are doing devoted and efficient service.

At the close of the year our examinations were attended by a committee of pastors and professors, who presented through Rev. Dr. Hamlin a very favorable report at our anniversary. We are greatly indebted to this committee of Biblical scholars. President Rankin has laid us under fresh

obligation by his constant devotion to the department, and Prof. Clark and my other associates have rendered efficient and enthusiastic service.

We are all very grateful for the Christian generosity that has sustained the work during the year. For the coming year may I speak of a few special needs? We would be very glad to furnish our students' rooms, not extravagantly but neatly. Each room that was furnished should bear the name of the one who gave the money, or any memorial name that he might suggest. We always have need of money for student aid, often pressing need. Sometimes $5 helps one over a place otherwise impassable; $75 makes a full scholarship. In one of our prayer-meetings a student prayed for all our benefactors and for all who had decided to become such. Doubtless the spirit of that prayer will take in any of my readers who in God's kind providence may be permitted to add to our facilities for usefulness.

Above all, pray that we may all, teachers and students, be baptized with the mind that was in Christ Jesus and with the power of His spirit.

AFFECTIONATE AND SELF-DENYING.

JOHN E. AND MARGARET.

John E. is the son of a Methodist preacher of Illinois. A youth of superior talent, he took advanced position among his white schoolmates. His longing for an education led him to Fisk University. Here his faithfulness and indulgence won for him the respect of his teachers and classmates.

Margaret was born in Hudson, Ohio, and studied in the schools of her native village for some years. Her pathway in life led her into Fisk University, and into the same class with John E. Quietly they studied together for some years till daily intercourse led to an engagement for life.

While in the senior year, during the summer of 1892, John E. and Margaret took schools near the same town on different sides within twenty miles of each other. Margaret's health had been failing for some months, and during the summer while teaching it failed entirely. It was then that the character of John E. appeared. He at once resigned his school, went to Margaret's neighborhood, took charge of her school, and tenderly cared for her during her illness. In order that she might be provided with suitable nourishment, John E. took the cook-book which Margaret had made while in the cooking department of the University, and kept house for some weeks in the boarding-house where she was staying. At length the invalid was removed to Murfreesboro where John E., in order to be in a better position to take care of her, married her. Here they were found by one of the professors of the University, who offered such sympathy and comfort as he could in the circumstances.

A few days later Margaret passed from earth. The funeral sermon was

preached by President Cravath, of Fisk University. The remains were brought to Nashville, and tenderly laid away in Mount Ararat Cemetery in the lot owned by Fisk University, and in which five or six of the students have already been interred. John E., in incurring the expense of the sickness and burial of his wife, had become so involved in debt that he had determined to give up his class for a year, but his heroic devotion had so impressed his friends in the institution that provision was made for his return, and now he is at his post in the University, and will graduate with his class in June.

TEACHING THE YOUNG.

MR. HENRY R. WALDEN.

The more I deal with my people, the greater my responsibility seems to be. I am impressed with the thought that if there is not more teaching done among the colored people they will drift on in the same old channels—I mean the young will run in the same way as the old. We know that we cannot change the channel of a full grown river very far out of its course, and if we do it is soon back to it again; but the little, bright, silver stream on top of the hill that is making its way to the great deep can be changed in a very different direction. Our old mothers and fathers have their ways and cannot be changed much, while the young stand ready to be directed.

I could go on and produce many illustrations to show that the channel is so deeply fixed with the old that it cannot be changed much. The only way we can remedy this is by these good societies organized among the children. I think the Y. P. S. C. E. has done much good. The prayer-meeting held once a week with the children, in the school-room, is wonderful. They long to see the evening come when they can spend a half hour in singing and praying. Here is somewhat the nature of their prayers: "O Lord, we thank thee that thou hast spared us to meet in our little prayer-meeting again, and help us to be good and loving to each other; and bless all my classmates, and especially those that are out of Christ. And we ask thee to bless our teacher, and may he ever teach us things that are right in thy sight."

You see that this is far above the old-time prayers of the parents. My prayer is, that every teacher will continue to do his duty in training these young minds for the future. May they not be brought up to run in the same old channel as their mothers and fathers. What a joy it will be to all teachers to see the churches being made up of the children from under their care. When that time comes the A. M. A. will have better churches, and ministers will have less trouble, and members will have less confusion among themselves. Then each one can cry out in the language of the Bible, "My yoke is easy and my burden is light." May lib-

eral hearts be opened toward a struggling people in the Southland. "We brought nothing into the world and we can carry nothing away."

THE INDIANS.

MUST THE INDIAN WORK LANGUISH?

INDIAN COUNCIL.

BY SECRETARY C. J. RYDER, NEW YORK.

There recently gathered on the prairie of North Dakota one of the most remarkable missionary conventions that ever met in America. It was remarkable first because of its *personnel.* The children and grandchildren of missionaries, whose heredity was that of heroism and self-sacrifice, were among the number. Almost every mission field and station supported by the Congregational churches through the American Missionary Association was represented. This gathering was not simply the regular annual meeting of the Dakota Mission Council. Extraordinary and embarrassing questions were before it. The messenger who came from the East with the greetings of the churches and the A. M. A. brought the saddest message it was ever his duty to bear to any missionary workers. It was that the work of the Indian field must be cut down one-third in its various departments. When the churches voted at Hartford to refuse Government aid for contract schools they had also substantially promised to increase their collections to the A. M. A. to meet this deficiency. This had not been done, except in a few cases, and here were these faithful missionaries gathered at Fort Berthold eager to press into new fields where doors of opportunity stood open, studying the problem of each field to determine what could be cut out without absolutely destroying the work. As one field after another was considered, the missionaries, with voices that trembled with emotion and with their eyes full of tears, gave the items that they would cut out.

And who can wonder? Just now has come the answer to the prayer of all the past. No mission field in America or any other land offers larger return for labor than does the Indian field to-day. It was four years since I had visited the same mission. I drove with Brothers Reed, Thomas Riggs and Cross over six hundred miles through the reservations, sleeping on the prairie at night with the blue sky for a roof and the stars for our candles. As I saw the Indians in their churches and schools and tepees, I was amazed at the wonderful progress made during the four years.

To illustrate. Four years ago there were sixteen members in the church at the Fort Yates mission; now there are one hundred and sixty

members. There were gathered at this council at Fort Berthold men and women who had put prayers and tears and exhaustive labor into this work for years who were just now seeing the fulfillment of God's promises in the wonderful ingathering into the Christian church, and they were met with this depressing fact that the work must be cut down because the churches failed to respond to this necessity, created really by their vote.

What did this cutting down involve? Dr. Riggs, the senior member of the council, representing the Santee Normal and Industrial School, of which every Congregationalist is justly proud, "would cut down his work by closing the carpenter shop and sending home the instructor of this department; by closing Perkins Hall and sending back to their huts and tepees on the prairie twenty-four little Indian boys; he would dismiss the 'home mother,' whose loving Christian care for these boys no one can appreciate unless he has seen it; he would dismiss a missionary teacher and send home eighty pupils from the school—nearly half the enrollment." Rev. T. L. Riggs and Miss Pratt spoke for Oahe. They would cut down by reducing the teaching force and sending home a third of all the pupils. Rev. C. L. Hall spoke for his mission at Fort Berthold, saying that he "would cut down by sending home a part of his missionary force and sending out to the prairie a third of all his pupils." Rev. G. W. Reed and Miss Lord reported for Fort Yates mission, proposing that the hospital be closed.

It was a pitiful thing to listen to these suggestions. Can it be that our Congregational churches realize what is involved in this terrible sacrifice in these Indian missions? Here is the hospital at Fort Yates, of which Dr. Pingree, a thoroughly trained and consecrated physician, has charge. It was built largely by the benevolent contributions of two Massachusetts women. Dr. Pingree has treated this year between six hundred and a thousand outside patients, mostly Indian women and children, and the wards have been filled with inside patients. While we were talking together, three calls came for her to attend Indian children in the tepees on the prairie near by, and two applications for admission to the wards of the hospital. In speaking of it Miss Collins said, "If the hospital is given up the Indians will drift back to the conjuring of their old medicine men, and it will be a victory for paganism."

Can it be possible that it is the verdict of the Congregational churches that this splendid institution, bringing relief to suffering Indian women and children, re-enforcing the missionary work as it does, shall be closed because of the lack of $1,600? If this amount can be raised before the middle of September, without touching the contributions that would otherwise reach the treasury of the A. M. A., the hospital can be continued. Are there not Christian women whose sympathy for their suffering Indian sisters will lead them to make up this deficit?

If we turn to the Indian schools we find the same sad condition and imperative necessity. Fort Berthold is our only mission among the Ree,

Grosventre and Mandan Indians. It has been of greatest value in its immediate influence over the pupils and in the indirect influence over the parents. Like all the A. M. A. schools it is planted right among the Indians, just where such schools ought to be. Mr. Hall and the other missionaries, by means of service at stations on the prairie and through the visits of the parents to the pupils in the schools, are able to exercise a much larger influence than would be possible if the school were remote from the people. Through its influence the Indians have broken up the crowded and unwholesome villages, the hotbed of physical and moral disease. They have taken land in severalty and are managing farms and ranches on the Missouri River near our mission.

At the May communion we welcomed to the mission church at Fort Berthold seventeen converted Indians. It was a touching scene. The mission chapel was crowded with an attentive and devout audience. It was the ingathering of the fruit of years of heroic and consecrated labor. This service was the fitting climax of this remarkable Indian council. On Monday morning this company of noble men and women, whose sacrifices and labors none can appreciate unless they have been in their fields for weeks, scattered to their prairie missions. With patient but sad hearts they look forward to the terrible sacrifice of their work. Shall these missions be sacrificed? Are there not those who will give to this pressing need and save this noble work?

This imperative responsibility is upon us as churches—shall we not meet it in the same spirit of heroic sacrifice that characterizes those who bear the burden in this field of Indian missions?

From "The Congregationalist."

EXTRACTS FROM THE "WORD CARRIER."

LETTERS FROM INDIAN PUPILS.

I am very glad to write to you again. It is spring now so we boys are having fine times playing ball. But who talks in Dakota on Saturday he will stay in the house and sew carpet rags. I have done that once. I hope I will never sew carpet rags any more because I am trying hard to talk English all the time.

We have some electrical experiments in the chapel. Some boys made a circle by holding their hands together. And Mr. Riggs turned something in the box when all the boys began to laugh and jump. The girls did it too but some of them were afraid and didn't do it. Some boys thot its funny so they took hold by themselves that scared them. I tried but it scared me, I almost fall on the floor so I tried to let go but the strings seem to be sticking to my hands. Mr. Chadbourne stopped turning so I was all right again. This month I am working in the blacksmith last

I work in the carpenter shop. I like to work in blacksmith. Our instructor said who worked the best and have lots patience with his work at the end of the month he will give fifty cents so I am trying hard to win the prize. I think I will close my letter here now.

AN INDIAN'S ANSWER.

While teaching the temperance Sunday-school lesson for May 21st, one of our Indian boys, ten years old, was asked this question: "What does alcohol do to a man's brain?" "It makes him *think crooked*," he answered; and another one at once said, "It makes him *talk crooked!*" and he might have added, "It makes him *walk* crooked."

ALASKA.

REPORT OF ALASKA MISSION, 1892-93.

BY MESSRS. THORNTON AND LOPP.

GRATITUDE—ENCOURAGEMENT.

We have the pleasure of recording many causes for thanksgiving to our heavenly Father: for gratifying progress in the general work of our mission; for signal protection from seen and unseen dangers; for the preservation of us all in a fair measure of health and strength and comfort, and for other blessings to be mentioned. We are encouraged by seeing slow but unmistakable growth among our Eskimos in the virtues that make toward civilization and godliness—such as intelligence, cleanliness, truthfulness, honesty and a general appreciation of the value of Christian civilization. If tempted to repine at the fact that we cannot yet record a single unmistakable conversion, we console ourselves with the history of other missions; from statistics published in the *Missionary Review* of the world, we find that the average time that elapsed from the beginning of missions in nine countries to the making of the first convert was fifteen years and over; those countries are Greenland, China, New Zealand, India, Japan, Tahiti, Siam, Matabele (Africa), and Australia; and in all of them the harvest was plenteous when it did begin.

SEED SOWING IN HOPE.

We are sowing the seed now, and have faith that we shall yet reap if we faint not. We believe that God works through human instrumentalities, and that time must be allowed for the heathen to learn what Christianity is before they can accept it. Meantime, the money, time and labor expended upon our field are not wasted. Who would be bold enough to say that even the vague aspirations already stirred in the breasts of our poor benighted Eskimos may not be accepted at the throne of Almighty Grace

and Love? And if there be any virtue in philanthropy, are not we and those who hold up our hands at home amply repaid by the consciousness that even our Eskimos are beginning to see dimly the God-like destiny they may have in this world and that which is to come? And all the time suffering is being alleviated, health restored, character formed, life brightened and made happier for our natives by the blessing of God upon our labors.

THE SCHOOL.

Most of the school year Mr. and Mrs. Lopp have held a session of school in the morning, and Mr. and Mrs. Thornton another session in the evening or late afternoon, principally for those who were too busy to attend the morning session. The combined average daily attendance has been 160; for the three months of best weather, 199; and the total enrollment was 463, including both adults and children.

The subjects taught were reading, writing, spelling, arithmetic, geography, singing and drawing. In addition to secular school-books, the New Testament and gospel hymns were read and explained. The exercises were always opened with prayer and the singing of hymns.

During the latter part of the session, Mrs. Lopp also taught an interesting knitting-class of fourteen girls and one boy (a cripple). Text-books were supplemented in an important way by Eskimo-English vocabularies and other hektograph work.

SUNDAY SERVICES.

On Sunday, church services were held. The house was almost always full and sometimes crowded. Invaluable aid was given by some second-hand colored charts illustrating the Sunday-school lessons. For this timely gift we are indebted to Mr. A. P. Crane, of San Lorenzo, California. The organ so kindly furnished us by our Southport friends has been of inestimable service by attracting many to school and church who, perhaps, would not otherwise have attended.

We are still unable to discover that the natives have any definite belief in an existence after death; so much the better, perhaps, as we have no erroneous beliefs to eradicate.

THE PEOPLE IMPROVING.

In manners there has been marked improvement. The men no longer insist upon entering our rooms at unseasonable hours, and they are increasingly respectful to our wives; we think we can see that their presence has already improved the status of the Eskimo women.

Old superstitions are slowly beginning to give way. There have been virtually no complaints about the school bell frightening away the seals, as happened last year. The chief *unútkoot* (magic doctor) claimed to have allowed himself to be stabbed in order to secure a good whaling season, but the performance was rather skeptically received by many.

Some of the younger women are willing to sew within the prohibited time after the natives secure a beluee, or whale. The *unúitkoots* apply for medicine as freely as others.

SCARCITY OF FOOD SUPPLIES.

The natives are very much in the position of inhabitants of some parts of Russia, India and China as to food supplies. Generally they have enough, but last August they were forced to eat the carcass of a whale that had been washing about for several months, and was so offensive that we could hardly approach it within a hundred yards. Every particle was eaten; the alternative was to go hungry. At any time some of our natives may actually starve to death; we have lately heard that four natives have died of starvation, north of us, this winter.

THE REINDEER MOVEMENT.

The Government herd of one hundred and eighty reindeer at Port Clarence, fifty miles south of us, has thriven and multiplied during the year. The introduction of domesticated reindeer from Siberia is, therefore, no longer an experiment but a proved success, and as we, Americans, have made millions of dollars out of the whales God gave the Eskimos for support—thereby reducing them to danger of starvation—we owe them a substitute. Every legitimate means should, therefore, be used to push the reindeer scheme and secure ample appropriations for it. It would be an indelible national disgrace not to pay this just debt.

Two of our natives have been learning the art of herding reindeer at Port Clarence this winter. Provision should be made for teaching others, for letting the Eskimos buy deer on very favorable terms (so as not to pauperize them), and, perhaps, for the establishment of other herds. This winter a midwinter mail was carried from Point Hope to St. Michaels—seven hundred miles on dog and deer sleds. This idea is also, then, a proved possibility.

SICKNESS—MEDICAL TREATMENT.

Owing to their previous medical training, the medical work naturally fell to Mr. and Mrs. Thornton. The record will show between seven and eight hundred cases for the year, besides about seventy-five eczema cases treated by Mr. Lopp. Since November 30th there have been only five deaths from natural causes and thirteen births. So there would seem to be no danger of the Eskimos dying out.

The babies especially suffer almost universally from a severe form of eczema, due probably to an almost exclusively meat diet on the part of the mothers, combined with uncleanly habits, which are owing largely to the fact that the people are too poor to afford a change of underclothing for them. Almost without exception they are pale and bloodless looking. Many of the larger children are so poorly clad that they cannot attend school regularly during the winter months, and when the spring thaw

comes are very liable to pneumonia and pleuritis. Hence will be seen the need of reindeer for clothing as well as food.

LIQUOR TRAFFIC.

Much vile liquor traded by whaling ships on the Siberian coast was brought here last summer. One of our natives shot and killed another for a slight grudge; both were drunk. News has just come of a similar murder north of us. Last October, as Mr. and Mrs. Thornton were walking on the beach, a drunken native snatched up a rifle and fired at them; another drunken man approached them with a drawn knife on February 9th. Mr. Lopp's life has also been threatened last year and this.

Another man, a chief, while drunk was in the act of shooting his wife, when a bystander snatched the gun out of his hand. On another occasion a young man proceeded to "carve up" his best friend with a butcher knife. His sister in trying to separate them received a ghastly wound on the arm. There are several men and women here who were lamed and disfigured in drunken "sprees" before the establishment of the mission. One of the most noticeable cases is an influential *unúkoot* (doctor), who got his nose bitten off in a drunken fight.

When sober, the natives are friendly and for the most part grateful for the benefits conferred upon them by the mission, but when drunk a vague recollection of the Gilly affair in 1877, in which thirteen natives were killed by white men, might cause the death of some of us. The more they fall a prey to designing white men the more we feel they need us. They have many laudable traits, being generally honest, truthful and industrious. Their vices are those due to ignorance and superstition, and we have great hopes that patience, kindness and perseverance will cure them.

In most respects we are much pleased with the new house, and experience shows that the site was wisely chosen. The old house was remodeled inside by Mr. Lopp so as to form three quite commodious school-rooms, all of which can be thrown into one for church and other purposes.

POVERTY OF THE PEOPLE.

It is hard for civilized readers to appreciate the poverty of this people; as we have said, the children especially suffer for farinaceous food; even a hard ship biscuit is a great luxury to them. Many of the people wear cotton overcloaks from two to ten years old, ragged and stiff with accumulated grease and dirt, because they are too poor to afford new ones or even to get soap, tubs and water in winter to wash them. We want to build a wash-house for the whole community and furnish it with a good wood-burning stove, tubs, washboards, etc. Then all who will take the trouble to haul wood on their sleds, build a fire, and melt snow can wash their clothes even in winter, and most will do so, we think. The house will also serve, we hope, as workshop, reading-room, study, and possibly gymnasium. We shall build it at comparatively small expense, half under-

ground, and largely of drift-logs; such houses have proved good enough for white whalers at Point Hope.

We want our readers also to help us give the sickly babies flour for gruel, for their mothers cannot furnish them sufficient milk; also to get soap, cotton cloth, and, perhaps, some ship-biscuit to be given out as school prizes and for work on the wash-house, hauling wood on dog-sleds for the school, etc. There will be no danger of pauperizing the people by giving each needy person from 25 cents to $1 worth of such goods in a year, and what will so readily convince them of our professed love for them?

One of our most important branches of mission work consists in admitting the natives to our rooms and letting them look at the illustrated books and pictures we keep for them. They enjoy it, and are instructed by it; and we gain an influence over them that could be secured in no other way we think. We want such illustrated books, papers, magazines and scrap-books, then—second-hand, of course—an anatomical chart for the school, and plenty of colored Biblical pictures for our Sunday-school. A doll that shuts its eyes has been a source of constant wonder and delight to old and young; if any of our little girl friends should send us an old one that could cry or speak or walk, she could feel that she had made six hundred people happy for at least a year.

Money for the above purposes may be sent to Mr. H. W. Hubbard, A. M. A. Treasurer, Bible House, N. Y.; goods to our address, care of Goldberg, Bowen & Co., 432 Pine St., San Francisco, Cal.

In conclusion, we want the constant prayers of the church for us and our Eskimos; for full well we know that all our plans will come to naught unless blessed by divine guidance.

THE CHINESE.

CLOSING AGONIES.

REV. W. C. POND, D.D.

Don't let our readers be afraid even at such a tragic-looking title. It is not death agonies that I propose to write about, but such as have annually recurred for twenty years as regularly and as punctually as the sun in his returnings has brought the closing months of our mission's fiscal year. How smoothly, how comfortably move the weeks during the earlier portion of the year! The financial responsibility is somewhere else—three thousand miles away—at the Bible House in New York. There may be groans there, but if so, we on this distant frontier are not required to hear them. We send on word as to the measure of our necessities, and forthwith they are supplied. All that the Superintendent needs to do is to see that they are wisely and economically used; and this, with a corps of

teachers such as it is my privilege to supervise, so conscientious, so enthusiastic, so thoroughly in sympathy with the whole work and therefore so free from selfish exactions each for her own field, is a comparatively easy task. And this was *all* that the Superintendent when he took charge of the work, more than twenty years ago, promised or intended to do. But the very first year the opportunities and the call of the Master as uttered in these opportunities, far outran what the appropriation from the parent society provided for, and the year was scarcely two-thirds gone before the appropriation was well-nigh spent. And so it has been in each succeeding year. Such superintendency, I fancy that I hear some reader say, ought to be checked and corrected. Such methods are not business-like. They will surely bring embarrassment. The only safe way is to "cut the garment according to the cloth."

The Superintendent appreciates this. He knows that his methods in this respect are not business-like, if from business the element of faith is to be eliminated. And he admits that they have every year led to embarrassment. The title of my article is a confession of this. I have even come to recognize the recurrence of my "annual agony" very much as I do that of my birthday, or Thanksgiving or Christmas, or anything else which the year must be expected to bring at the appointed season. And I accept it. I confess to have made it one of the fundamental elements in my method of doing the Lord's business, to walk by faith, not by sight. I have believed that the Lord would justify his own leadings. I have not ventured to open any doors myself at times when I was already doing all that my apparent resources would provide for, but when the Lord Himself opened them, it has seemed nothing less than treason to Christ and to the precious souls he purchased with His blood, not to move forward and trust Him. And He has justified that trust. Although in every year but one as I drew near the year's close it has looked absolutely impossible to find means for paying its last bills, it is nevertheless true that till August, 1893, no creditor of the mission, whether teacher, helper or landlord, has ever waited one day for me to find means to meet his bill. And at this writing, on the last day of the present fiscal year I have it gratefully to record that notwithstanding the terrible stringency, every bill due to date is paid. As to the salaries for August I am still inquiring of the great Providence. I do not see how I can meet them ; but my faithful coworkers have stood in with me, and when I wrote them that all I could promise for August was that I would do the best I could, and that *best* might be nothing at all, they have said, except in two or three cases where a month's vacation was desirable on other accounts, "The work must not stop ; salary or no salary the school goes on." But when I think how absolutely dependent most of them are on the meager salaries they receive, I feel the agony return, and cry unto God hoping and praying that as our day our *cash* may be.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

ANNUAL MEETING.

Notice of the Annual Meeting of the American Missionary Association, at Elgin, Ill., Oct. 24-26th, will be found on other pages.

The Woman's Meetings will be held as usual on Thursday the 26th. There will be a morning meeting for reports of auxiliaries and for conference, and an afternoon missionary meeting with speakers from different fields. Mrs. Miller, from Meridian, Miss; Mrs. Wheeler, from Pleasant Hill, Tenn.; Miss Savery, from Talladega, Ala.; Miss Hume, from New Orleans, La.; Miss Collins, from Fort Yates, N. D., are some of the missionaries expected.

It is hoped that representatives from all the Woman's State organizations will be present, as also from local missionary societies and from young people's societies of every name. We shall have a feast of good things which we would like all to share.

With all the "making of books," and the variety of "helps" provided, our missionary teachers are yet often unable to find what will meet the exact need of the colored people in their peculiar environment. And so, from carefully prepared papers of teachers read at their meetings, we have printed a series of tracts, especially adapted to the colored work. Our colored missionaries find these a great help, and we give below a letter, illustrating their use, and at the same time showing how missionary service multiplies itself.

Dear Miss E.—I thank you so much for sending me those little pamphlets in time for the second meeting which I held for mothers.

I will try to tell you a little about those meetings. July 13th, 2 P. M., we mothers met. (I am a mother of two children.) Before going farther I will say the day was exceedingly warm and many walked three miles over sandy and sunny roads. While I waited for others to come I read to those who were early, the tract, "How to make a happy home." Before the tract was finished a goodly number were in attendance, so I stopped, though they were anxious for me to finish. I only wanted to start the ball a rolling so they could finish it at home in hearing of all the family. After scripture reading and prayer I told them plainly of many things that could be done in order to bring about a better condition of things. These are a few: Proper training at home; separate sleeping apartments, if only a curtain between; manner of dressing; the great necessity of father or mother accompanying the young daughter to church and other places rather than some young man (who cannot properly take care of himself); boys not allowed to hang around stores, or to be out late nights any more

than girls ; the necessity of early conversion, but the children must have the same oversight by father and mother as before.

Many other little things, which amount to great things after all, were touched upon—I'll not mention more. I can say God was in the meeting, for I never felt before as I felt those two afternoons. I wondered before going out how those old mothers and grandmothers would take what would be said, and from one so much younger than themselves. It was my first meeting of the kind, and I confess I was weak and almost felt like going back ; but my Father helped me all the way, and they asked for another meeting very soon ; they wanted more light on training children, and were thankful for what they had received. Their remarks and prayers strengthened me so much that the second meeting was appointed for July 27th. This was as successful as the first, and even more so. We went to the Lord with our children. Mothers offered up heartfelt prayers, I cannot describe all, but I know they were registered in heaven, and with our Father's help we will do more in the future than we have done in the past.

Every year I am in this work many more things are presented to me that I can do. Our people are ready to receive anything that is for their up-building, only let it be given in the right way. The tracts you sent were eagerly sought after, and they will accomplish much good. I have made it a point to put them in the hands of every young married couple around us. W.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. A. T. Burbank, Yarmouth; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE

FEMALE CENT INSTITUTION AND HOME MISS. UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. H. Babbitt, W. Brattleboro.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

* WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. C. L. Goodell, Boston Highlands, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Ellen R. Camp, 9 Camp St., New Britain.
Secretary—Mrs. C. T. Millard, 36 Lewis St., Hartford.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Green Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
Treasurer—Mrs. J. J. Pearsall, 230 Macon St., Brooklyn.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. A. H. Bradford, Montclair.
Secret'y—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J. H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. A. H. Claflin, 191 Franklin St., Allegheny.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 211 Woodland Terrace, Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.

Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, 221 Christian Ave., Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. F. E. Dewhurst, 890 N. Alabama St., Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claflin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. L. A. Field, Wilmette.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Mrs. V. H. Mullett, Clinton.
Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. J. H. Hatfield, 301 Elm Street, Kalamazoo.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, 540 State Street, Madison.
Secretary—Mrs. A. O. Wright, Madison.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Mrs. C. F. Fullerton, 3016 Harriet Ave., Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. P. Cleveland, Caledonia.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. W. H. Thrall, Huron.
Treasurer—Mrs. F. H. Wilcox, Huron.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 837 S. 13th Street, Lincoln.
Secretary—Mrs. W. R. Dawes, 1825 Franklin Heights, Lincoln.
Treasurer—Mrs. G. J. Powell, 30th & Ohio Sts., Omaha.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. O. C. Clark, Missoula.
Secretary—Mrs. W. S. Bell, 410 Dearborn Ave., Helena.
Treasurer—Mrs. Herbert E. Jones, Livingston.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Ave., St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. E. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. D. D. DeLong, Arkansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.
Secretary—Mrs. H. J. Livermore, Oregon City.
Treasurer—Mrs. T. E. Capp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. A. J. Bailey, 323 Blanchard St., Seattle.
Secretary—Mrs. W. C. Wheeler, 424 South K St., Tacoma.
Treasurer—Mrs. J. W. George, 620 Fourth St., Seattle.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY

President—Mrs. M. L. Merritt, 478 Edwards St., Oakland
Secretary—Mrs. L. M. Howard, 911 Grove St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Box 442, Pasadena
Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

COLORADO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water.
Secretary—Mrs. Chas. Westley, Denver.
Treasurer—Mrs. S. A. Sawyer, Boulder.

WYOMING.

WOMAN'S MISSIONARY UNION.

President—Mrs. G. S. Ricker, Cheyenne.
Secretary—Mrs. W. C. Whipple, Cheyenne.
Treasurer—Mrs. H. N. Smith, Rock Springs.

OKLAHOMA.

WOMAN'S MISSIONARY UNION,

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. L. S. Childs, Choctaw City.

UTAH, (Including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. J. B. Thrall, Salt Lake City, U.
Secretary—Mrs. W. S. Hawkes, 135 Sixth St., E., Salt Lake City, Utah.
Treasurer—Mrs. Dana W. Bartlett, Salt Lake City, Utah.
Secretary for Idaho—Mrs. Oscar Sonnenkalb, Pocatello, Idaho.

NEVADA.

WOMAN'S MISSIONARY UNION

President—Mrs. L. J. Flint, Reno.
Secretary—Miss Margaret N. Magill, Reno.
Treasurer—Miss Mary Clow, Reno.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
Secretary—Mrs. Fayette Hurd, Vinita.
Treasurer—Mrs. R. M. Swain, Vinita.

NEW MEXICO.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. E. Winslow, Albuquerque.
Secretary—Mrs. E. W. Lewis, 301 So. Edith St., Albuquerque.
Treasurer—Mrs. F. A. Burlingame, Albuquerque.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Anna Condict, 490 Canal St., New Orleans.
Secretary—Miss Emily Nichols, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Welsh.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. L. Harris, 1421 31st Avenue, Meridian.
Secretary—Miss Edith M. Hall, Tougaloo Univ., Tougaloo.
Treasurer—Mrs. L. H. Turner, 3012 12th Street, Meridian.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Mrs. T. N. Chase, Selma.
Treasurer—Mrs. H. S. DeForest, Talladega.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. W. D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS

WOMAN'S MISSIONARY UNION OF THE TENNESSEE ASSOCIATION.

President—Mrs. G. W. Moore, Nashville.
Secretary—Mrs. Jos. E. Smith, 304 Gilmer Street, Chattanooga.
Treasurer—Miss S. S. Evans, 2801 Chestnut St., Louisville, Ky.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. F. Sims, Wilmington.
Secretary—Miss A. E. Farrington, Raleigh
Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. M. Wendelkin, Dallas.
Secretary—Mrs. H. Burt, Lock Box 563, Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 19 Highland Ave., Atlanta.
Secretary—Mrs. H. A. Kellam, Atlanta.
Treasurer—Miss Virginia Holmes, Barnesville.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

A TIMELY GIFT.

A friend in sending us a special donation, says:

"We have made our usual contribution to the A. M. A. this year, but as we voted last fall at the annual meeting to refuse Government aid for the Indian work, and as many of the willing givers find themselves in straitened circumstances during these hard times, we feel it a duty and privilege at this time of the Association's need to add our mite to help on the good work you are doing. It fell to my lot in '62 to rush to the spot, while wearing the 'blue,' with rifle and bullet to quell the Sioux, but I had rather help them with the Bible than the bullet, so send you $100 for the Indian work."

RECEIPTS FOR AUGUST, 1893

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for August	$4,197 35
Income previously acknowledged	9,282 35
	$13,479 70

CURRENT RECEIPTS.

MAINE, $414 28.

Alfred. Cong. Ch..... $14 50
Andover. Y.P.S.C.E., by Rev. F. V. Norcross, *for Mountain Work*..... 9 00
Biddeford. Second Cong. Ch..... 14 11
Brewer. First Cong. Ch., 15; Sab. Sch. First Cong. Ch., 15..... 30 00
Brooksville. Mrs. Sophronia Blodgett, 5; Mrs. Emily Blodgett, 2, *for Mountain Work*..... 7 00
Bucksport. Mrs. R. P. Buck, 10; Miss C. Barnard, 5: Miss Emeline Spofford, 2, *for Sch'p, Mountain Work*..... 17 00
Bucksport. Mrs. Mary Pond, *for Mountain Work*..... 2 00
Camden. Elm St Cong. Ch..... 20 00
Cumberland Mills. Warren Ch., *for Indian M*..... 25 00
Falmouth. Second Cong. Ch., balance to const. DEA. WILLIAM E. WINSLOW and DEA. HENRY JEWETT MERRILL L.M's.... 28 50
Newcastle. Second Cong. Ch..... 40 00
Portland. State St. Cong. Church and Parish..... 150 00
Portland, Saint Lawrence St. Ch., *for Mountain Work*..... 6 85
South Paris. Cong. Ch..... 4 46
Waterford. "A Friend," *for Indian M*... 5 00
Windham. Cong. Ch..... 8 35
Woolwich. Cong. Ch..... 10 00

WOMEN'S OFFERING FOR DEBT:

Bristol. Cong. Ch, by Mrs. G. F. Bradford	16 00	
Northfield. Cong. Ch., by Mrs. Wm. Albee	3 51	
Oxford. Cong, Ch., by Mrs. Nathaniel Fisher	3 00	
		22 51

NEW HAMPSHIRE, $1,452.87.

Amherst. Cong. Ch., 20; Capt. G. W. Bosworth, 2..... 22 00
Auburn. Pike Chase..... 5 00
Bedford. Presb. Ch..... 5 76
Boscawen. First Cong. Ch. (2.25 of which *for Mountain Work*)..... 13 00
Campton. Cong. Ch..... 10 41
Chichester. Cong. Ch..... 1 75
Colebrook. E. C. Wilder, 2, and Clothing, val. 9.25..... 2 00
Concord. West Cong. Ch..... 18 00
Exeter. Mrs. E. S. Hall, *for Indian M., Santee, Neb*..... 10 00
Franklin. Cong. Ch. and Soc..... 10 00
Hanover, "Friends," 25; "Women's Offering," 10, *for Indian M*..... 35 00
Hanover. Prof. Chas. A. Young..... 5 00
Haverhill. Cong. Ch..... 17 35
Keene. First Cong. Ch..... 36 27
Lyme. "A Friend," *for Indian M*..... 3 00
Meriden. Cong. Ch..... 9 15
New Ipswich. Cong. Ch. and Soc..... 1 72
Rye. Cong. Ch., to const. DEA. GEORGE S. WALKER and HOLLIS N. MARDEN L.M's..... 60 00
Swanzey. Y. P. S. C. E., John M. Stone, Treas., *for Indian M., Fort Berthold, N.D.* 10 00
Webster. First Cong. Ch. (6 of which *for Mountain Work* and *Indian M*)..... 35 00
New Hampshire Female Cent Inst. and Home Missionary Union, by Miss Annie A. McFarland, Treasurer, *for Woman's Work:*

Concord. First Ch,	14 56	
Undesignated Funds	80 90	
		95 46

WOMEN'S OFFERING FOR DEBT:

Lisbon. "Three Friends"	25 00	
Marlborough. "Miss'y Guild" Cong, Ch., by Josephine W. Lawrence	$2 00	
Piermont. Cong. Ch., by Mrs. Sarah D. Converse	5 00	
Tilton. Cong. Ch., by Mrs. F. S. Spencer (5 of which in memory of Mrs. Helen M. Young)	15 00	
		47 00
		$452 87

ESTATE.

Dublin. Estate of Malachi Richardson, by Mrs. Emily A. Hanaford and Tamesin Richardson, Executors..... 1,000 00
$1,452 87

VERMONT, $930.40.

Bennington. C. E. Soc., *for Indian M., Fort Berthold, N. D.*..... 6 00
Bethel. Mrs. Laura F. Sparhawk..... 10 00
Charlotte. Cong. Ch..... 15 08
Cornwall. Cong. Ch..... 38 45
Derby. Cong. Ch..... 5 15
Greensboro. Cong. Ch., 5.91; Woman's Aux., 2..... 7 91
Hartford. E. Morris..... 100 00
Jeffersonville. Benj. F. Nye..... 5 00
Lower Waterford. Cong. Ch. and Soc.. 6 10
Lyndon. Y. P. Miss'y Soc., by Rev. P. B. Fisk, *for furnishing room, new building, Straight U*..... 10 00
Mechanicsville. "Vermont Widow," *for Indian M*..... 5 00
Pawlet. "A Friend"..... 5 00
Roxbury. Cong. Ch..... 18 50
Royalton. A. W. Kenney, 30, to const. MRS. IRA P. ADAMS L.M.; First Cong. Ch. and Soc., 12..... 42 00
Saint Johnsbury. Mrs. Horace Fairbanks, 100; Mrs. E. D. Blodgett, 25; Mrs. Olive W. Howard, 25..... 150 00
South Hero and Grand Isle. Cong. Ch... 20 75
Springfield Cong. Ch. and Soc..... 46 49
Springfield. Rob't M. Colburn, *for Avery Inst., Charleston, S. C*..... 15 00
Wallingford. Miss C. M. Townsend, *for Indian M*..... 3 00
Waterbury. Cong. Ch..... 10 00
Williston. Cong. Ch..... 9 25
Worcester. Mrs. Sophia S. Hobart (5 of which *for McIntosh, Ga.*), to const. ALVIN L. FROST L.M..... 55 00
———. "A Friend in Vt."..... 20 00
Woman's Home Missionary Union of Vt., by Mrs. Wm. P. Fairbanks, Treas., *for Woman's Work:*

Craftsbury North. L. M. S....	5 00	
Jericho Center. Sab. Sch....	4 08	
Manchester. W.H M.S.....	5 00	
Middlebury. L.D.M.S.....	21 00	
Norwich. W.H.M.S.....	4 25	
Richmond. Primary S. S....	1 00	
Saint Albans. W.H.M.S.....	11 50	
Westminster, West. W.H.M.S.	22 67	
		74 50

WOMEN'S OFFERING FOR DEBT:

Franklin. Cong. Ch., by Mrs. H. Gates	2 75	
Putney. Cong. Ch., 7; Extra Cent-a-Day Band, 13, by Mrs. J. F. Washburn	20 00	
Saint Johnsbury. "S., Memorial, Aug. First"	20 00	
		42 75
		$720 93

ESTATES.

Cornwall. Estate of Mrs. Mary S. Foot, by I. G. Wooster, Ex'r..... 178 47

East Hardwick. Estate of Mrs. Martha S. Stone, by E. A. Stewart, Ex'r..... $6 00
Manchester. Estate of Mrs. Brown, by W. H. M. U of Vt., Mrs. Wm. P. Fairbanks, Treas..... 25 00
$930 40

MASSACHUSETTS, $3,575.47.

Andover. South Ch., 100; Parsonage Circle of King's Daughters, 5..... 105 00
Ashburnham. Marshall Wetherbee..... 2 00
Blackstone. Cong. Ch..... 8 00
Boston. "A Friend," *for Hospital, Fort Yates, N. D.*.....1,000 00
"A Friend," to const MISS LUCY M. TENNEY L.M..... 30 00
"C. P. H." 20 00
Mrs. S. E. Cutler..... 10 00
"X.," *for Hospital, Ft. Yates, N. D*..... 5 00
"A Friend," 2 00
1,067 00
Beverly. Dane St. Ch., *for Mission Work in Kentuchy* 147 26
Braintree. First Ch. and Parish 8 62
Brookfield. Cong Ch..... 9 87
Dorchester. Village Cong. Sab. Sch., 40; Second Cong. Ch., B. C. Hardwick, 25.. 65 00
Dorchester. "A Friend," *for Hospital, Fort Yates. N. D*..... 5 00
Cambridgeport. Pilgrim Ch..... 34 05
Carlisle. Cong. Ch..... 5 00
Charlemont. First Cong. Ch. and Soc., bal. to const. WALTER M PRATT L M... 20 00
Concord. "A Friend," *for Central Ch., New Orleans, La*..... 25 00
Curtisville. Cong. Ch..... 36 88
Easthampton. Sab. Sch. of First Cong. Ch., *for Santee Indian M*..... 31 54
East Northfield. Y. P. S. C. E., by Mrs. Herbert D. Field, Treas., *for Christian Endeavor Hall, McIntosh, Ga*..... 10 00
Easton. Evan. Cong. Ch. (22.75 of which *for Hospital, Fort Yates, N. D.*)..... 50 00
East Wareham, "Two Friends"..... 6 00
Everett. "Two Friends"..... 2 00
Everett. "A Friend," *for Indian M*..... 1 00
Everett. First Cong. Ch., ad'l, *for Pleasant Hill, Tenn*..... 2 00
Falmouth. First Cong. Ch. and Soc..... 53 20
Gilbertville. Cong. Ch. (10 of which *for Mountain Work*)..... 31 20
Hamilton. Mrs. E. M. Knowlton..... 7 00
Haverhill. North Cong. Ch , 200; Joseph Flanders, 50c..... 200 50
Holden. Cong. Ch..... 21 25
Holden. Chas. T. White..... 5 00
Holyoke. F. D Hubbard, *for Indian M*.. 10 00
Housatonic. Cong. Church, *for Mountain Work*..... 5 00
Leicester. First Cong. Ch..... 14 85
Leominster. Two boxes Books, etc., *for Cumberland Gap, Tenn*..... 1 00
Lynnfield. Woman's Miss'y Soc., ad'l, *for Hospital, Fort Yates, N D*..... 7 00
Malden Miss M. F. Aiken, *for Hospital, Fort Yates, N. D*..... 129 61
Marshfield. First Cong. Ch. and Soc..... 10 00
Medway. Y.P.S.C.E., by Helen T. Grant, Treas., *for Christian Endeavor Hall, McIntosh, Ga*..... 5 00
Melrose Highlands. Mrs. H. G. Barber, *for Hospital, Fort Yates, N. D*,..... 17 50
Middleboro. Y. P. S. C. E., Central Cong. Ch., *for Indian Sch'p, Santee, Neb*,..... 5 00
Middleboro. Mrs. Julia H. Copeland, *for Nat, Ala*..... 62 44
Millbury. First Cong Ch., 52.44; Miss M. A. Goodell, 10..... 44 54
Milton. First Cong. Ch..... 20 00
Monterey. Cong. Ch..... 20 00
Northbridge. First Cong. Ch. and Soc... 17 50
North Cambridge. Y. L. Soc. North Ave. Cong. Ch..... 25 00
North Chelmsford. Second Cong Ch., *for Indian and Chinese M*..... $5 00
Northampton. Sab. Sch. First Cong. Ch., *for Mountain Work*..... 50 00
Northampton. Miss A. J. Edwards, *for Jonesboro, Tenn*..... 2 00
Norwood. "Former Parishioners in loving remembrance," to constitute REV. ELLIS MENDELL and MRS. ELLIS MENDELL L.M'S 60 00
Norwood. Sab. Sch. First Cong. Ch., to const. FRANCIS O. WINSLOW L.M..... 30 00
Oakham. Y.P S.C.E. Cong. Ch., *for Indian M*..... 3 00
Oxford Cong. Ch., to const. MISS MARIETTA LEARY L.M..... 56 07
Pittsfield. First Cong. Ch..... 100 00
Pittsfield So. Ch. and Soc., *for Mountain Work*..... 30 62
Plymouth. Cong. Ch..... 5 00
Randolph. Miss Abby W. Turner 20 00
Randolph. "Sunshine," *for Hospital. Ft. Yates, N. D*..... 5 00
Rockport. First Cong. Soc..... 20 30
Salem. "A Friend," *for Debt*..... 25 00
Salem. "One of the King's Daughters," *for Central Ch., New Orleans, La*..... 1 00
Somerville. Geo. Langdon..... 5 00
Southfield. Cong. Ch..... 6 45
South Hadley. Mount Holyoke College. 34 00
South Hadley. Mount Holyoke College, *for Jonesboro, Tenn*..... 15 00
South Sudbury. Memorial Ch..... 35 17
Springfield. Mrs. A. C. Hunt..... 10 00
Sturbridge. First Cong. Ch. and Soc., bal. to const. MRS. RUTH M. SNELL L.M. 22 80
Templeton. Trinitarian Soc..... 29 11
Upton. Cong. Ch..... 2 01
Wakefield. Cong. Ch..... 44 96
Waltham. Trinity Cong. Ch..... 20 40
Ware. Cong. Ch,..... 4 60
West Northfield. Mrs. Mary E. Dickinson. 5 00
Whitinsville. Sab. Sch. of Cong. Ch..... 60 00
Williamstown. James White, 10; L. D. Woodbridge, 5; C. H. Mather, 5; N. F. Smith, 1 ..... 21 00
Winchester. First Cong. Ch., *for Debt*... 10 00
Worcester. Plymouth Ch., bal. to const. MRS. ROBERT E. BIGELOW, L.M..... 25 19
Worcester. Sab. Sch. Plymouth Ch., *for Marie Adlof Sch'p Fund*..... 20 00

Hampden Benovelent Association, by Geo. R. Bond, Treas :
Blandford, *for Mountain Work*. 32 50
Holyoke. First.. ..... 26 88
Longmeadow. Gents. Benev. Ass'n..... 2 51
South Hadley Falls..... 7 59
West Springfield. First..... 14 00
83 48

Woman's Home Missionary Association of Mass. and R. I., Miss Sarah K. Burgess, Treas., *for Woman's Work:*
W.H.M.A., *for Teachers Salaries*..... 250 00

WOMEN'S OFFERING FOR DEBT:
Dunstable. W.H.M.S., Evan.Cong. Ch., Mrs. A.W. Swallow, Treas. 15 00
Easthampton. Ladies' Benev. Soc. of First Cong. Ch., by Hannah E Chapman, Treas., to const. MRS. LOUISA F. HENDRICK L.M. 30 00
Florence. Y. L. M. Circle, by Alice A. Rice..... 10 00
Littleton. Orthodox Cong Ch., by Mrs. Amelia A. Frost..... 34 50
89 50

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE:
Lanesville, "*A Friend*," Box Hats, *for South* 25 00
Wakefield, Sab. Sch. Cong. Ch., Box Books, Clothing, etc., *for Southern Schools*.....

RHODE ISLAND, $648.20.

Westerly. Cong. Ch..... 25 00

Providence. North Ch, Y. P. S. C. E., *for Grand View, Tenn.* $2 95
Providence, Union Cong. Ch. 490 23
Peace Dale. Cong. Ch 26 02
Newport United Cong. Ch., *for Hospital, Fort Yates, N.D.* 104 00

CONNECTICUT, $1,571.59.

Barkhamstead. Cong Ch 2 90
Berlin. Second Cong. Ch. 16 64
Bridgeport. Sab. Sch. Second Cong. Ch., 50; Mrs. Edward Sterling, 3; Miss Alice Burr Sterling, 2 ..... 55 00
Bristol. Alice Lyman, *for Jonesboro, Tenn.* 1 00
Centerbrook and Ivoryton, Cong. Ch. 33 54
Colebrook. Cong. Ch. and Soc. 24 58
Danielsonville. Mrs S. B. Winter, 5; Mrs. S. A. Backus, 6 ..... 11 00
East Granby. Cong Ch 2 59
East Hartford. Friends in First Ch., by Edward A. Williams 50 00
East Hartford. Mrs. Chapman and the "Original Ten" of "The King's Daughters" *for Central Ch., New Orleans, La.*. 15 50
Ekonk Mrs. John Elderkin, *for Sch. Thomasville, Ga.* 5 00
Fairfield. Cong. Ch. 50 00
Glastonbury. First Cong Ch. 98 59
Greens Farms. Cong. Ch. 17 00
Griswold. First Ch., "M. K. T." 10 00
Guilford. First Cong. Ch to const., HERBERT E. JONES L.M. 30 00
Hartford. I. E. Forbes, *for Jonesboro, Tenn* 10 00
Hartford "C" 2 00
Harwinton. Mrs. Milo Watson 5 00
Kent. First Cong. Ch. 34 36
Lebanon First Cong. Ch. 48 56
Ledyard. Cong. Ch. 23 41
Lisbon. Cong. Ch 13 00
Lyme. Mrs. M. D. Shirley, for *Jonesboro, Tenn.* 2 00
Middlebury. Cong. Ch. 6 00
Middle Haddam. Mission Band of Second Cong. Ch. 6 00
Middletown. First Cong. Ch. 104 87
New Haven. Mrs. S. A. Thomas, 10; Swedish Emanuel Ch., 2; T. H. Newbold, 1; Grand Av. Ch., C. H. Blakeslee, 1; 14 00
New Haven. "A Friend," 25; "Friends" 7; Miss Helen H. Baldwin, 5; "Friends," 6, *for Central Ch., New Orleans, La.* 43 00
New Haven. Mrs. H. Farnum, *for Hospital, Fort Yates, N. D.* 50 00
New London. "Friends," 150; Miss Mary G. Brainerd, 10; Miss Sarah P. Brainerd, 10; 170 00
New London. Rev. James W. Bixler, *for Central Ch., New Orleans, La.* 10 00
Norfolk. Young Ladies Mission Band, by Mrs. Plumb Brown, Treas., *for Teacher, Indian M.* 25 00
North Greenwich, Cong. Ch., ... 9 65
Old Lyme. Ladies of Cong. Ch. 2 .50; Y. P. S. C. E., 3; by Mrs. Arthur Shirley, *for Thomasville, Ga.* 23 50
Orange. Cong. Ch. 13 89
Prospect. Cong. Ch 15 00
Redding. Cong. Church 5 75
Salisbury. Cong. Ch. 17 16
Salisbury. S. S. Class, Cong. Ch, *for McIntosh, Ga.* 3 00
Simsbury. Cong. Ch. 57.41; Y. P. S. C. E. of Cong. Ch., 17.59; 75 00
Somers. Harriet R. Pease 10 00
Somersville. Cong. Ch., H. L James, Treas. Tolland Co. Conf. 21 63
Somersville. Infant Class S. S. Cong. Ch. *for Alaska M.* 3 00
Somersville, Mrs. R. Keeney, *for Debt*... 2 00
South Britain. Cong. Ch., 15.00; "A Friend," 5; 20 00
Stafford. Mrs. Palace Thresher 5 00
Stafford Springs. Cong. Ch 14 24
Suffield, Cong. Ch. and Soc. to const. MISS CARRIE R. PECKHAM L. M., 50.33; "P. M. B." 2. ..... 52 33
Thomaston. First Cong. Ch., 47; Swedish Emanuel Cong. Ch., 1.25 ..... $48 25
Tolland Cong. Ch., by H. L. James, Treas. Tolland Co Conf. 10 00
Torrington. Third Cong. Ch. and Sab. Sch. 23 95
Voluntown and Sterling. Cong. Ch. 10 00
West Hartford. "A Friend" *for Indian M.*, 50; "S H." *for Indian M.*, 5; 55 00
West Simsbury. Y.P.S.C.E., by Lillian Goddard 2 20
West Stafford. W. H. W. 1 00
West Winsted. Second Cong. Ch., ad'l.. 2 00
Woodbury. North Cong. Ch. 24 50
"A Friend in Conn," *for Indian M., Hope Station* 75 00
WOMEN'S OFFERING FOR DEBT:
Danielsonville. Westfield Cong. Ch., by Mrs. John M. Dowe.... 13 00
Berlin. Ladies of Cong. Ch., by Mrs. Thomas Clayton..... 20 00
Thompson. "A Friend"..... 5 00
38 00

NEW YORK, $10,356.90.

Brooklyn. South Cong. Ch 63 20
Chenango Forks. King's Daughters, by Mrs. J. W. Keeler *for Debt*..... 1 00
Clifton Springs. Mrs. Anna G. Warner and Daughter 8 00
East Otto. Cong. Ch. 3 50
Eddytown. "Cash" 2 00
Jamesport. Cong. Ch. 6 20
Lockport. W. H. M. S. First Cong. Ch., *for Student Aid, Fisk U* 3 00
Marion. "Life Member" 1 00
Mount Sinai. Cong. Ch. 14 00
New York. Homer N. Lockwood. 25 00
New York "Friends," *for Cappahosic, Va.* 100 00
New York. Mrs. L. H. Spelman 30, *for Indian School, Santee, Neb.* and to const. MISS L. M. SPELMAN, L.M., and 20 *for Central Ch., New Orleans, La.* 50 00
New York. A. B. Jennings *for Indian M., Fort Berthold, N. D.* 25 00
New York. C. M. Mather, *for Indian M.*. 10 00
Northville. Women's H. M. Soc., by Milly F. Luce, Sec. 5 00
Taberg. Mrs. E W. Waterman 5 00
West Camden. Miss Nancy Curtiss 1 00
WOMEN'S OFFERINGS FOR DEBT:
Buffalo. H.M. Soc. First Cong. Ch. by Miss L. F. Lander, Treas 15 00
Gloversville. Cong. Ch., by Mrs. Marian D. Mills 8 00
Norwood. Cong. Ch., W. H. M. Union, by Mrs. H. B. Hall,.... 11 00
34 00

ESTATE. $356 90
New York. Estate of John F. Delaplaine, by J. McG. Smith, Att'y 10,000 00
$10,356 90

NEW JERSEY, $52.75.

Trenton. Miss S. T. Sherman 30 00
Park Ridge. Sab. Sch., by J. Leath, Treas. 4 00
Closter. Cong. Ch 5 00
Chatham Stanley Cong. Ch. 13 75

PENNSYLVANIA, $62.85.

Kane. Cong. Ch. 17 00
Neath. Cong. Ch. 5 85
Philadelphia. Gloucester Ind'l Club, *for Cappahosic, Va* 40 00

OHIO, $726.23.

Akron. First Cong. Ch. in part 87 01
Cleveland. Pilgrim Cong. Ch., 62.41; Miss M. M. Lickorish, 1. ..... 63 41
East Liverpool. Rev. H. D. Kitchell, *for Indian M.* 50 00
Gustavus. Cong. Ch., Y.P.S.C.E. 2 75
Marysville. First Cong. Ch. 25 76
North Amherst. Cong. Ch. 15 01
Oberlin. Mrs. E. B. Clark 10 00

Painesville. Young Ladies Seminary *for Jonesboro, Tenn* $7 50
Rootstown. Cong. Ch. 44 36
Toledo. Birmingham Cong. Ch. 8 85
Toledo. First Cong. Ch., *for Lexington, Ky.* 54 82
Toledo. Washington St. Cong. Ch., *for Ch. building, Lexington, Ky* 7 20
Twinsburg. Cong. Ch. 13 36
——"A Friend in Ohio" 10 00

Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., *for Woman's Work:*

Akron. First Ch., Y. P. S. C. E.	5 00	
Akron. First Ch., W. M. Soc.,	7 50	
Alexis. "Willing Workers"	7 50	
Austinburg. W. M. S.	5 00	
Austinburg Miss V. A. Haight	5 00	
Berea. W. M. S.	7 50	
Claridon. W. M. S	12 00	
Cleveland. First Ch., W. M. S.	10 00	
Cincinnati. Cent'l Ch. W. M. S.	5 00	
Columbus. First Ch., W. M. S.	10 00	
Columbus. Eastwood Ch., W. M. S.	14 50	
Hudson. W. M. S.	9 00	
Lexington. W. M. S.	10 00	
Lodi. W. M. S	13 50	
Marietta. Oak Grove, M. B...	5 00	
Medina. L. B. S. to const. MRS. F. M. BOSTWICK L. M.	30 00	
Oberlin. First Ch., W. M. S.	35 00	
Painesville. L. M. S.	20 00	
Pittsfield. W. M. S.	5 00	
Sheffield. L. B. Soc.	5 00	
Springfield. W. M. S	5 00	
Tallmadge. Y. L. H. M. S.	20 00	
Toledo. First Ch. L. W. Band.	10 00	
Toledo. Cen. Ch., W. M. Union	7 00	
Twinsburg. W. M. S., to const. MISS HELEN DODGE L. M.	30 00	
Unionville. Mrs. Hardy, 5; Mrs. Stratton, 1	6 00	
Unionville. W. M. S.	6 00	
Vermill on. W. M. S.	3 00	
West Andover, W. M. S.	5 71	
West Clarksfield. W. M. S.	7 00	
		321 21

WOMEN'S OFFERING FOR DEBT:
Chagrin Falls. Cong. Ch., by Eliza March 5 00

ILLINOIS, $507.74.

Bureau. Cong. Ch. 2 00
Chenoa. Miss Minnie Arnold, *for Jonesboro, Tenn* 2 00
Chicago. First Cong. Ch., 130.96; Millard Av. Cong. Ch., 13.68 ..... 144 64
Collinsville. J. F Wadsworth 10 00
De Pue. Cong. Ch. 2 00
Earlville. Cong. Ch. 18 75
Elgin. Prospect St. Ch. 10 00
Harvey. Geo. Blake. 10 00
Joy Prairie. Cong. Ch. 45 13
LaGrange. First Cong. Ch. 39 37
LaSalle. Y. P. S. C. E. of Cong. Ch. 5 00
Morrison. William Wallace. 10 00
Ontario. Cong. Ch. 10 25
Roseville. Cong. Ch. 12 86
Sycamore. Mrs. E. Wood. 1 00
Thomasboro. H. M. Seymour 5 00

Illinois Woman's Home Missionary Union, *for Woman's Work:*

Blue Island. W. M. S.	7 50	
Champaign. Y. P. S. C. E.	7 00	
Chicago. Pilgrim Ch. W. M. U.	40 00	
Chicago. New England Ch. W. M. S.	3 00	
Millburn. W. M. S.	40 00	
Oak Park. W. M. S.	8 00	
Plainfield. Acron Band.	5 00	
Rock Falls. W. M. S.	5 00	
Rockford. Second Ch. W. M. S.	39 24	
		154 74

WOMEN'S OFFERING FOR DEBT:
LaHarpe. Cong. Ch., by Nellie Gochenour 7 00

MICHIGAN, $84.91.

Ann Arbor. Miss Mary S. Worcester $30 00
Calumet. Sab. Sch. Cong. Ch., *for Theo. Student Aid, Talladega C.* 37 50
Church's Corners. A. W. Douglass 4 00
Detroit. Fort St. Cong. Ch. 7 00

Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., *for Woman's Work:*

Bay City. W. M. A.	1 45	
Grand Rapids Park Church W. H. M. S., *for Student Aid.*	4 96	
		6 41

IOWA, $201.82.

Bear Grove. Cong. Ch. 16 75
Chester Center. Cong. Ch. 8 36
Coldwater. Rudolph Lander 5 00
Edgewood. N. G. Platt 5 00
Farragut. Cong. Ch. 32 00
Glenwood. Cong. Ch. 13 19
Rockford. First Cong. Ch. 3 00

Iowa Woman's Home Missionary Union, *for Woman's Work:*

Charles City. W. M. S.	6 40	
Eagle Grove. Y. P. S. C. E.	10 00	
Humboldt. W. H. M. U.	5 00	
Marion. Y. L. S.	10 00	
Red Oak. Cong. Soc.	10 00	
Red Oak. M. I. C.	10 00	
Sioux City. W. M. S.	1 12	
Traer. L. M. S.	45 00	
		97 52

WOMEN'S OFFERING FOR DEBT:

Dubuque. First Cong. Ch., by Mrs. M. H. Nickerson, Treas.	10 00	
Waucoma. Ladies' Miss'y Soc. First Cong. Ch., 10; Grandma Sleinson, 1, by Mrs. Sarah W. Beggs, Sec.	11 00	
		21 00

MINNESOTA, $26.70.

Minneapolis. Pilgrim Cong. Ch. 11 26
Saint Anthony Park. Y. P. S. C. E., *for Jonesboro, Tenn* 7 75
Saint Anthony Park. Sab. Sch., *for Jonesboro, Tenn* 5 00
Spring Valley. Cong. Ch. Junior Society C. E., *for Christian Endeavor Hall, McIntosh, Ga.* 1 69

WOMEN'S OFFERING FOR DEBT:
Ortonville. First Cong. Ch. Ladies' M. Soc. 1 00

MISSOURI, $83.05.

Lamar. Cong. Ch. 8 00
Sedalia. First Cong. Ch. 28 00
Springfield. First Cong. Ch. 22 05

Woman's Home Missionary Union of Mo., by Mrs. A. E. Cook, Treas., for *Woman's Work:*

St. Louis. Y. P. S, C. E. First Cong. Ch.		25 00

WISCONSIN, $116.24.

Menasha. Cong. Ch. 50 00
West Salem. Mrs. A. Perrine, *for Indian M* 3 00
Whitewater. "A Friend" 10 00

Wisconsin Woman's Home Miss'y Union, *for Woman's Work:*

Clinton. W. M. S.	5 00	
Eau Clair. W. M. S.	3 50	
Fond du Lac	10 00	
		18 50

WOMEN'S OFFERING FOR DEBT:

Burlington. Plymouth Ch. Miss. Soc., by Mrs. O. W. Chandler.	5 00	
Sheboygan. First Cong. Ch., by Mrs. F. Lawrence	29 74	
		34 74

KANSAS, $29.45.

Abilene. Mrs. H. M. Hurd 5 00
Topeka. Central Ch. 14 45

WOMEN'S OFFERING FOR DEBT:
Kirwin. Miss'y Soc., First Cong. Ch., by Mrs. Will Haresnape, Treas.... $10 00

NEBRASKA, $28.78.

Ainsworth. Cong. Ch., 6.58. Sab. Sch., Cong. Ch., 5..... 11 58
New Castle. Cong Ch..... 2 20
Oxford. F. A. and L. B. Wood..... 15 00

INDIAN TERRITORY, $5.00.

Vinita. Cong. Ch..... 5 00

CALIFORNIA, $336.20.

Alhambra. "Alhambra"..... 10 00
Los Angeles. J. E. Cushman..... 25 00
Oakland. Mrs. I. T. Agard, 30, and Mrs. H. G. Noyes, 20, *for Freedmen and Indian M*..... 50 00
Pasadena. First Cong. Ch..... 10 00
San Francisco. Receipts of the California Chinese Mission (see items below). 241 20

OREGON, $8.00.

Forest Grove. Cong. Ch..... 5 00
Woman's Home Missionary Union of Oregon, by Mrs. T. E. Clapp, Treas., *for Woman's Work:*
Wilsonville. L. M. Soc..... 3 00

WASHINGTON, $6.25.

Washington Woman's Home Missionary Union, by Mrs. J. W. George, Treas., *for Woman's Work:*
Tacoma. First Ch. Y. P. M. S..... 6 25

DISTRICT OF COLUMBIA, $5.88.

Washington. Plymouth Cong. Ch..... 5 88

VIRGINIA, $52.59.

Center Cross. William Pollard, *for Cappahosic, Va*..... 1 25
Hampton. Sab. Sch. Hampton Normal Inst., *for Cappahosic, Va*..... 36 34
——— So. Side Rappahannock Bapt. Ass'n, 14; Mount Ararat Bapt. Ch., 1; Back Creek Pub. Sch., one quilt, *for Cappahosic, Va*..... 15 00

NORTH CAROLINA, $15,76

Tryon. C. H. Goodell, *for Indian M*..... 3 00
Dry Creek. Cong. Ch..... 50
Saluda. "A Friend" *for Indian M*..... 10 00
Troy. Cong. Ch..... 1 26
Malee. Cong. Ch..... 1 00

TENNESSEE, $5.00.

Nashville. Jackson St. Cong. Ch..... 5 00

GEORGIA, $2.10.

Woodville. Pilgrim Ch., 1.30; Rev. J. H. H. Sengstacke, 5 c.; Rev J. Loyd, 30c.. 2 10

FLORIDA, $5.00.

Macclenny. Rev. A. A. Stevens, *for Indian M*..... 2 00
Woman's Home Missionary Union of Florida, by Mrs. W. D. Brown, Treas., *for Woman's Work:*
Interlachen. Aux..... 3 00

ALABAMA, $5.08.

Talladega. Rev. H. S. DeForest..... 5 08

LOUISIANA, $19.20.

Hammond. Cong. Ch..... 12 50
New Iberia. Cong. Ch., L.H.M. Soc., 3 45; Y.P.S.C.E., 3.25..... 6 70

CANADA, $5.00.

Montreal. Chas. Alexander..... 5 00

WEST INDIES, $5.00.

Jamaica. Mrs. M. J. Wolcott, *for Debt*... 5 00

CHINA, $25.00.

Pang Chuang. Rev. Arthur H. Smith.... 25 00

Donations..... $10,161 82
Estates..... 11,209 47

INCOME, $30.00. $21,371 29

Belden Sch'p Fund, *for Talladega C.*..... 30 00

TUITION, $237.25.

Williamsburg, Ky. Tuition..... 50 25
Cotton Valley, Ala. Public Fund.. 160 00
Cotton Valley, Ala. Tuition..... 17 50
Talladega, Ala. Tuition..... 9 50
237 25

United States Government, *for Indian M.*, on former Contract..... 1,134 00

Total for August..... $22,772 54

SUMMARY.

Donations..... $162,614 50
Estates..... 74,360 85

$236,975 35
Income..... 9,912 89
Tuition..... 40,781 31
United States Government..... 18,527 30

Total from Oct. 1 to Aug. 31..... $306,199 85

FOR THE AMERICAN MISSIONARY.

Subscriptions for August..... 21 45
Previously acknowledged..... 619 77

Total..... $641 22

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from June 29th, to July 20th 1893, William Johnstone, Treas.:

FROM LOCAL MISSIONS:
Bakersfield. Chinese Mon. Offs.. 5 00
Fresno. Chinese Mon. Offs., 6.25; Miss J. R. Benton, 5; Wong Gow, 2.50..... 13 75
Hanford. Chinese Mon. Offs., 2.55; Annual Members, 5; C. Masaka, 1 8 55
Marysville. Chinese Mon. Offs., 7.50; Annuals Members, 18.50... 26 00
Oakland. Chinese Monthly Offs. 10; Mrs. George Moar, 1..... 11 00
Oroville. Chinese Mon. Offs. 1.90; Rev. R. W. Farguhar, 5; Annual Members, 13..... 19 90
Petaluma. Chinese Monthly..... 2 50
Riverside. Chines Mon. Offs. 3.55; Rev. and Mrs. T. C. Hunt, 5; Mr. and Mrs. E. H. Hess, 5; Miss Florence Clark, 1; T. C. Woolsey, 50c., Annual Members, 6..... 21 05
Sacramento. Chinese Mon. Offs.. 7 00
SanBernardino. ChineseMonthlies 4 00
San Diego. Chinese (of which Chow Chung 5,) 28, to const. MISS LIZZIE HERBERT, L.M., Chinese Monthly Offerings, 2.65; Annual Members, 7; Mrs. N. A. Parker, 1 38 65
San Francisco. Bethany Church, Ann Mems. 6; Andrew Smith, 1..7 00
San Francisco. Central Mission, Chinese Mon. Offs., 7.60; Annual Members, 16..... 23 60
San Francisco. West Mission, Chinese Mon. Offs., 3.40; Annual Members, 2..... 5 40
Santa Barbara. Chinese Mon.Offs. 5.35; Annual Members, 7..... 12 35
Santa Cruz. Chinese Mon. Offs. 4.10; Annual Members, 13..... 17 10
Saratoga Chinese Mon. Offs 2 00
Stockton. Chinese Mon. Offs. 4.75 Annual Members. 2..... 6 75
Ventura. Chinese Mon. Offs., 1.60; Annnal Memberships, 8..... 9 60

Total..... 241 20

H. W. HUBBARD, Treas.,
Bible House, N. Y.